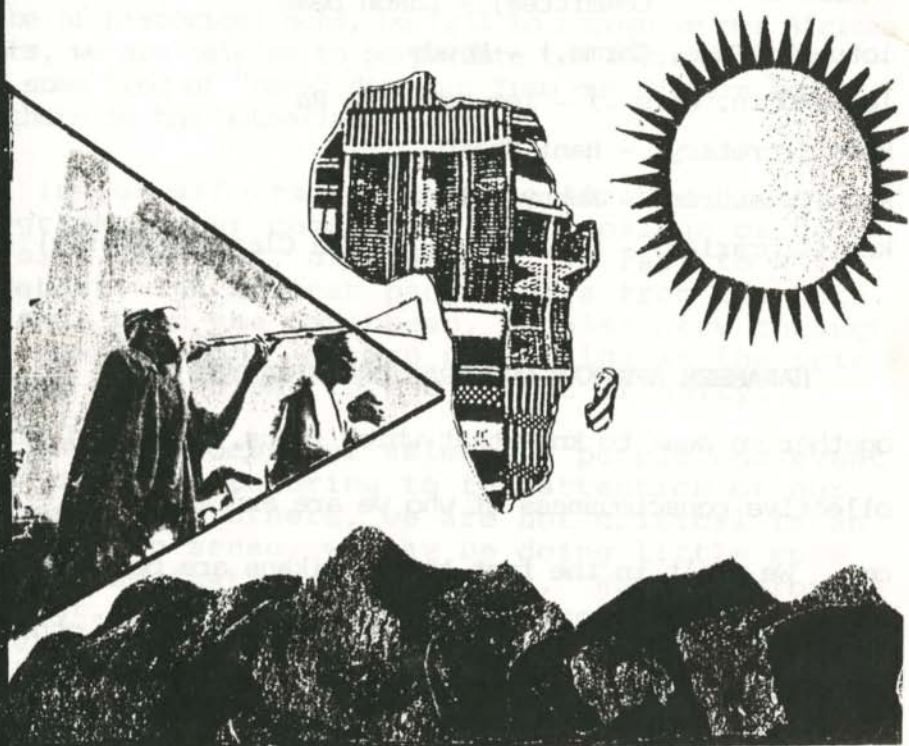


# HARAMBEE FLAME



VOL. 16 NO. 2

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## In This African History Edition:

**Commentary:** On African History; **Biography/**  
**Commentary:** Spotlight On Amy Jacques Garvey;  
**From Other Sources:** Courageous African  
Women; **Announcements;**...

**HARAMBEE AFRIKAN CULTURAL ORGANIZATION**  
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**HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED**

ogether we seek to know that which is us, to expand our  
ollective consciousness of who we are and whence we  
ome. We exalt in the fact that Afrikans are beautiful  
n our own right rather than at the expense of any other  
thnic group. And in the true spirit of the Swahili word,  
harambee," we promote the idea that cultural awareness  
s germane to human growth.

## COMMENTARY

As we do each February, we are presenting you with our **African History** edition of the **HARAMBEE FLAME**. We emphasize **African** history because the roots of the family tree of African people, wherever we might be currently, are in the soil of the African continent.

If, in our various tributes to people and events we deem to be of historical note, we fail to recognize our African roots, we are helping to perpetuate the notion that we are some kind of "race" distinct from our Sisters and Brothers in the Motherland.

If, in our efforts to organize African History programs in our communities, on college or university campuses, or wherever, we fail to work together with African people here from the Motherland, from the Caribbean, or elsewhere throughout the diaspora, we are not acting in the spirit of pan-Africanism, in the spirit of unity.

If, in the process of selecting people and event from our past to bring to the attention of our sisters and brothers, we are not critical in an Africentric sense, we may be doing little more than disseminating information. We must provide insight. It is one thing to recognize that an event happened, that a person lived. But that is insufficient. If we give honor to every person and tribute to every event, without regard to whether the person acted in the interests of African people or the event furthered our interests, we do our people a disservice, offering Uncle Toms and Aunt Jemimas to our people as role models, as well as heroes and heroines. We must be vigilant.

-Editor

## REVIEW

**YURUGU: AN AFRICAN-CENTERED CRITIQUE OF EUROPEAN CULTURAL THOUGHT AND BEHAVIOR** by Marimba Ani, Published by Africa World Press

Why is it that Europeans (people of European ancestry, Caucasians) have tended, as a group, to be more aggressive and violent than people of African or Asiatic origin; more inclined to see life in fragments rather than as a whole, consisting of interconnected/interrelated parts; more individualistic and competitive? Why is it that Europeans tend to see the natural world as merely something to exploit, at best, or/and an enemy to be overcome, at worst? Why is it that, throughout history, contact between Europeans and others has tended to result in some form or other of misery for the "others"?

It is these and related questions that Marimba Ani, an anthropologist operating from an Africentric frame of reference, examines in YURUGU. In introducing us to 'Yurugu,' Sister Ani cites creation mythology from the Dogon people of Mali in West Africa:

"Anma, the Creator, ordained that all created beings should be living manifestations of the fundamental universal principle of complementarity or 'twinness'. This principle manifests itself as the wholeness which is created when female and male pairs join in all things. Such pairing establishes equilibrium, cooperation, balance, and harmony. Anma equipped each being with twin souls--both male and female--at birth. But in one of the primordial placentas the male soul did not wait for the full gestation period to be born. This male was known as Yurugu...With his fragmented placenta he created earth; but it could only be imperfect, since he was incomplete, without his female twin-soul..."

It is Sister Ani's assessment that, as a group, Europeans have been and continue to be, like Yurugu, lacking in equilibrium, anti-cooperative, unbalanced, and inharmonious. She doesn't offer a theory as to the ultimate historical cause(s) of this collective mentality

which distinguishes Europeans from other groups but does give credit to the theoretical contributions in this area made by Cheikh anta Diop(Two-Cradle Theory), Michael Bradley(Ice-man Inheritance), Frances Cress Welsing(Color-Confrontation Theory), et al. And she devotes a chapter of her book in familiarizing us with and examining these theories.

Drawing from kiSwahili language and thought, Ani introduces us to the concepts of "asili"(the logos of a culture within which its various aspects cohere), "utamawazo"(culturally structured thought), and "utamaroho"(the vital force of a culture that gives it its emotional tone and motivates the collective behavior of its members). Using these concepts as guides, she examines European culture, pointing to events and developments that have contributed to or manifested crucial traits of that culture. [Note: Ani understands that there are many European cultures but that, at the same time, there are some fundamental characteristics that these various cultures share and that differentiate Europeans from other groups.] For example, in addressing the tendency of the European(male in particular) to devalue his emotional component and attempt to eradicate it in favor of "rationalism," she points to the impact that the ideas of Plato had in the furtherance and intensification of this tendency and cites evidence that the European collective mind-set was fertile ground for these Platonic seeds.

YURUGU is divided into chapters addressing the following subject matters: The Cultural Structuring of Thought, Religion and Ideology, Aesthetic: the Power of Symbols, Self-Image, Image of Others, Rhetoric and Behavior, Intracultural Behavior, Behavior Towards Others, Progress as Ideology, and Universalism, In her conclusion, "The Incomplete Being," Ani completes the circle of her discourse.

In the beginning, she has identified the European as "yurugu," the Incomplete One. By the end, she has stripped him of the disguises of his rhetoric and done much to un-fog our vision of him. Ani's book is not an accusation or indictment of "the white man." His own history serves to accuse and indict. Her book is, rather, a deeply

thoughtful and well-informed effort to open **our** eyes to the collective European mind-set.

What is most evident to the author is that we interact with Europeans on the basis of expectations tied up in **our** ideas about right and wrong, justice and injustice, etc. What her book makes so starkly clear is that Europeans don't necessarily operate according to our ideas about morality or even their own **stated** moral standards, that European males in positions of power and/or authority almost never do, and that our "understanding" of them is often naive and makes us vulnerable to an endless repetition of **surprise** attacks. In familiarizing us with the European as "Yurugu"/the Incomplete One, Marimba gives us the tools to understand that he is psychologically/spiritually out of tune with the harmonies of the world(including ourselves) and alienated from the dormant harmony inside himself; that, being in such a state, he seeks to bring a "harmony" into existence that is a "harmony" of **control**(i.e., Pax Romana, Manifest Destiny, New World Order,...), and that anything or anyone he sees as a threat to his control is expendable, if not an enemy outright.

While YURUGU is a somewhat lengthy work(570 pages of text) and certain chapters may make for slow reading, this book is important and probably crucial. Marimba Ani has taken on a heavy task and has proven to be no light-weight in facing the challenge of it.

Editor

## EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization (Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our reader to be moved to question their/your own ideas, live and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., Africa, and elsewhere. "Community News" is another vehicle.

We encourage you to submit your reports, essays, poems, etc. Please enclose stamped return envelope

## FROM OTHER SOURCES

### Queen Kahina

The politicalization of the Christian church, and the growing dissatisfaction with Roman rule in North Africa and in the Middle East helped to facilitate the rise of Islam. While some North Africans welcomed this new religion, others resisted it. Resistance was put up by Kuseila, a general in Mauritania and his relative, Queen Dahia-al Kahina. Many North Africans rallied under the banner of Kuseila and were defeated in 682. He continued to rule Mauritania for five years, but in 688 was defeated and killed by a new contingent of Arab troops. His position as leader of African resistance was taken by Queen Dahia-al Kahina. Under her leadership the Africans fought back fiercely and drove the Arab army northward into Tripolitania. The fierce counter-attacks of the Africans under the leadership of Kahina made some of the Arab governors doubt that Africa could be conquered.

After the Arab general, Hassan-ben-Numan captured Carthage in 698, his victory proved to be short-lived. Queen Kahina soon rallied her forces and drove him from the city. When Kahina's position became desperate she ordered that the fertile districts be laid waste so that the lack of food and shelter would discourage the Arabs from returning. The ruinous effect on the soil of southern Tunisia can be seen to this day.

Queen Kahina was of the Hebrew faith and she never abandoned her religion. Her opposition then, was purely nationalistic, since she favored neither the Christians nor the Moslems. Kahina was finally defeated and slain by Hassan-ben-Numan in 705. Her death ended one of the most violent attempts to save Africa for the Africans.

-Source: BLACK WOMEN IN ANTIQUITY, edited by Ivan Van Sertima, page 128

## African Female Leadership Among Maroons

Maroon settlements were an effort to re-create a free society by people who had once lived free. Before 1700 most maroon leaders were--like their followers--African-born. Some of these colonies built dynasties on African models that lasted for generations and had royal courts, cabinets, princes, and princesses.

By the beginning of the eighteenth century maroon figures were cut from a different mold. They were born in the Americas, often of Black Indian stock. Their skills were in dealing with Europeans in battle and at the negotiating table...Most leaders still had a familiarity with African traditions and customs.

Women played a crucial role in maroon life and were considered for leadership. Filippa Maria Aranha, an African, ruled a thriving colony in Amazonia, Brazil. Her daring forays against the Portuguese armies sent against her village not only defeated them, but convinced the enemy it was wiser to negotiate than to try to defeat her. At the bargaining table Aranha won her people's liberty and sovereignty.

-Source: BLACK INDIANS: A HIDDEN HERITAGE by William Loren Katz, page 43

## Sixties' Stone Soul Sistas

One important aspect of SNCC's[Student Non-violent Coordinating Committee] evolution was the "jail, no bail" strategy. During the first year of the sit-ins, demonstrators who were arrested looked toward other organizations, notably the NAACP, or friends and family to pay the bail or fines to get them out of jail. With all the arrests, financial resources were becoming strained and continuing dependence on outside help was compromising SNCC's position. So almost exactly a year after the first sit-in, a new tactic was tried with students from the NAACP and CORE[Congress of Racial Equality] in Rock Hill,

South Carolina. After attending a CORE workshop, arrested demonstrators refused to be bailed out of jail.

After the first round of arrests CORE asked for help, and four students from SNCC, including Diane Nash and Ruby Doris Smith, answered the call. Nash, a leader of the Nashville students, was attending Fisk University at the time. Smith, just seventeen years old, was a student at Spelman College in Atlanta. The women, along with SNCC students Charles Sherrod and Charles Jones, served thirty days: a month of hard labor, fragile health, and racial indignities. The "Rock Hill Four," as they came to be known, were among the earliest students willing to spend long periods of time away from school and to subject themselves to such treatment. Ruby Doris Smith contracted a stomach ailment from which she never fully recovered. All had difficult emotional experiences at Rock Hill, and obviously their schoolwork suffered as well...The most important lesson of Rock Hill...was the personal effect it had on the students. It forged a strong bond among them and made them more determined than ever to devote their lives to the movement...

The "jail, no bail" tactic also fit in with the posture of moral superiority that characterized the early years of the movement. Nash most poignantly illustrated this attitude when she was arrested in Mississippi. Although pregnant at the time, she refused to appeal her conviction, opting to remain in jail. For despite her circumstances, Nash would not cooperate with the state's "evil" court system. "We in the non-violent movement have been talking about jail without bail for two years or more," Nash said, explaining her decision. "The time has come for us to mean what we say and stop posting bond...This will be a Black baby born in Mississippi and thus, wherever he is born, he will be born in prison. I believe that if I go to jail now it may help hasten that day when my child and all children will be free--not only on the day of their birth but for all their lives."

-Source: WHEN AND WHERE I ENTER: THE IMPACT OF BLACK WOMEN ON RACE AND SEX IN AMERICA by Paula Giddings, pages 278 and 279

## The Festival Masterpiece



Spectators at last Monday's West Indian Day parade were stunned in delightful awe as this float passed bearing a replica in silver of an old Danish twenty-cent piece with three women imbedded centerwise. Few people realized that the women were alive. They stood motionless except for those times when you might have caught a blink of an eye. The float was designed by Hector Robot, of the Display Parade Float Company of New Jersey and contributed to the festival by American Airlines. Harris photo

[The above picture deals with an aspect of African-Caribbean history and heritage in which the three African [BLACK] women nicknamed: "Queen Mary, Bottom Belly" and "Ellen Fireburn," led hundreds of their fellow Africans that were enslaved by Britain and Denmark in an insurrection that eventually caused Denmark to free them from "Chattle Slavery" before any form of "Slavery" was eradicated anywhere else in the entire Western Hemisphere. The coin bearing the images of these three African Saints was struct in memory of their heroic deed on the Island of St. Croix, the largest of the three major islands - including St. Thomas and St. John - that were the Danish Virgin Islands, presently the United States Of America's Virgin Islands. The history of the "FIREBUN," which took place during the 19th Century C.E., has been written in bits and drabs in hundreds of volumes since its occurrence. But these three BLACK SAINTS were the forerunners of the pending EXODUS back to our "Motherland - Alkebu-lan" PHYSICALLY they and many others having already established the way MENTALLY].

-Source: BLACK MAN'S RELIGION(Vol. II) by Yosef ben-Jochannan, page 24 of final section

## SPOTLIGHT ON AMY JACQUES GARVEY

There is a saying that, behind every great man, there stands a great woman. Unfortunately, we usually know far more about the great man than we do about the great woman who stands behind him. This is certainly the case with Amy Jacques Garvey.

It has been very difficult to locate specific examples of Amy Jacques Garvey's achievements, as I was unable to find a single work that was devoted entirely to her life. I was explaining my difficulty to a male friend who is from Jamaica. He said that she was just Marcus Garvey's wife and asked me seriously, "She never did anything very important. Did she?" Just the fact that Amy was married to one of the most influential organization leaders of this century, Marcus Garvey, from 1922 until his death in 1940 seems important enough to me to merit an in-depth look at her life.

Named Amy Euphemia Jacques, she was born in 1896 to Mr. and Mrs. George Samuel Jacques. Theodore Vincent, in *BLACK POWER AND THE GARVEY MOVEMENT* (Ramparts Press, 1972), that Amy Jacques was a native of Jamaica, and the first-born in her family, that she was well educated, and "followed her father's deep interest in racial betterment." According to Vincent, Amy Jacques left Jamaica shortly after World War I to pursue further education in America, but quickly became involved in the United Negro Improvement Association (UNIA), which was co-founded by Marcus Garvey and his first wife, Amy Ashwood Garvey.

Garvey moved to the United States in 1916, where he worked, lectured, and continued to build the UNIA. Amy Ashwood joined him in the United States in September 1918, and they were married on Christmas day in 1919 [Judith Stein, *THE WORLD OF MARCUS GARVEY: RACE AND CLASS IN MODERN SOCIETY*; Louisiana U. Press, 1986].

Amy Jacques began to work for the UNIA in a secretarial capacity in 1919. The marriage between Ashwood Garvey and Garvey was rocky; they separated. Garvey filed for divorce after one year of marriage, then dropped the suit,

only to divorce his wife while she was out of the country in England. He married Amy Jacques a month later, in July of 1922[Elton C. Fax, GARVEY: THE STORY OF A PIONEER BLACK NATIONALIST; Dodd, Mead and Company; 1972].

Vincent describes Amy Jacques as "a woman of startling beauty, which she found more a curse than a blessing." He tells us that she was "beset with an endless procession of unwanted suitors" [and] "developed a disarming technique of turning their small talk into political debates. She found most men would disappear when a woman competed as an intellectual equal, but Garvey accepted her terms."

Amy Jacques Garvey's accomplishments suggest that she was certainly capable of thinking and acting on her own and that she was well aware of gender oppression against women and was a devout antagonist of it. She is quoted in WHEN AND WHERE I ENTER: THE IMPACT OF BLACK WOMEN ON RACE AND SEX IN AMERICA(Paula Giddings, Bantam Books, 1984), from a UNIA convention held during the mid-twenties when that organization was weakening:

"If the United States Senate and Congress can open their doors to White women, we serve notice on our men that Negro women will demand equal opportunity to fill any position in the Universal Negro Improvement Association or anywhere else without discrimination because of sex. We are very sorry if it hurts your old-fashioned tyrannical feelings, and we not only make the demand but we intend to enforce it."

For many years, Amy Jacques Garvey wrote a "feminist column" entitled "Our Women And What They Think" for the NEGRO WORLD, the UNIA's weekly newspaper[Vincent]. The paper ran continuously from late 1918 to the fall of 1933. It was managed and staffed entirely by Black people, and it was the world's most widely read Black weekly in the early 1920s, with a circulation of up to 200,000. Amy wrote reports on women freeing themselves from male oppression in Asia and Africa and she suggested that Black women should be allowed to care for their own families

instead of working as domestics for White families.

Besides writing for the NEGRO WORLD, Amy Jacques Garvey worked for the "radical" People's National Party of Jamaica in the 1940s and edited the party newspaper. She compiled a book of her husband's poetry and edited and published the two-volume PHILOSOPHY AND OPINIONS OF MARCUS GARVEY. This compilation of her husband's work has been an invaluable resource for students of and those curious about Garveyism.

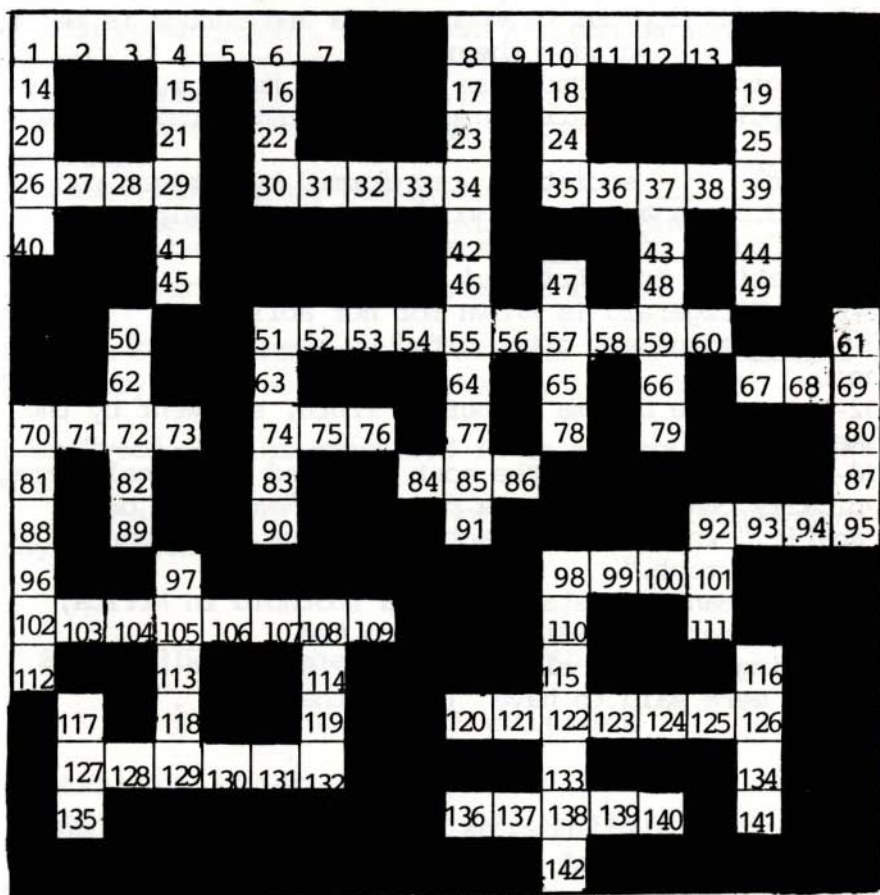
I suspect that her role in keeping the UNIA together has been greatly downplayed. For example, in 1923, while Garvey was imprisoned in Atlanta on mail fraud charges connected with the failed Black Star Line, he appointed his wife head of the UNIA. She held the position until his release in November of 1927. Yet her functioning in this capacity has hardly been discussed by scholars, let alone closely analyzed. In addition to running the affairs of the UNIA, she was instrumental in working towards her husband's release from prison. In addition to her political activism, Amy Jacques Garvey had two

sons by Marcus--Julius and Marcus, Jr.--and appears to have been a devoted mother.

Since I am a Black woman of the lower economic class who considers herself an activist, I relate to Amy Jacques Garvey's life work and am inspired by her. Several friends whom I talked with had heard of her but knew nothing of her, other than the fact that she was married to Marcus Garvey. This paper is intended to serve as one of the very few existing tributes dedicated specifically to Amy Jacques Garvey, who was a devout activist for the upliftment of African people in general and against the oppression of African women in particular. She was an advocate for those of lower economic status. She has not received anywhere near the serious study and attention that her participation in the Garvey movement warrants.

-by V. Sananaa Chochezi, a worker for African people, mother, and student in Sacramento, California. The above has been edited for length.

# HARAMBEE FLAME AFRICENTRIC CROSSWORD PUZZLE #4



## Across

- 1-Author of THEIR EYES WERE WATCHING GOD: (last name) \_\_\_\_\_
- 8-Author of THE AFRICANS: A TRIPLE HERITAGE: (last name) \_\_\_\_\_.
- 26-\_\_\_\_\_ification is a widely used type of body art throughout Africa.
- 30-This West African nation of \_\_\_\_\_ gained its independence from France in 1960.

5-\_\_\_\_\_disobedience is frequently employed as a means of attacking unjust laws.

1-A current street term for the obtaining of money is "gettin' paid." In the '70s, the equivalent term was \_\_\_\_\_.

7-Cheikh anta Diop's explanation of separate and differing cultural development between Africa and Europe is referred to as the \_\_\_\_\_-cradle theory.

1)-A region in the southern U.S. that has a relatively high population of African people is often called the "black \_\_\_\_\_."

1-Mutual \_\_\_\_\_ societies were formed by African people in the U.S. as a means of collective self-help.

1-The "curse of \_\_\_\_\_" is a Biblically-based racist explanation for Africans' skin color.

2-Ella Fitzgerald is known for her ability to \_\_\_\_\_.

3-\_\_\_\_\_songs are often cited as the origin of blues music.

12-Before she became Sojourner Truth, she went by the name of \_\_\_\_\_.

20-"\_\_\_\_\_" is among the most mis-used political terms, typically characterizing a person as "extreme" or "fanatic," when the term actually means "fundamental" or "to the root."

27-As a means of establishing a foothold in Africa, Europeans set up trading posts on the \_\_\_\_\_.

36-During the U.S. slavery period, Africans here who married were said to have "jumped the \_\_\_\_\_."

own

-John \_\_\_\_\_, also known as "Cohia," was a prominent sub-chief to Wild Cat during the Seminole Wars.

-Imposition of \_\_\_\_\_ by the Islamic government in Sudan is a major cause of discontent in southern Sudan.

-In Yoruba culture, \_\_\_\_\_ is the deity of iron and warfare.

-With respect to matters of inheritance of land, royal authority, etc., traditional, pre-colonial African societies were said to be \_\_\_\_\_.

)-In November of '95, the (acronym) \_\_\_\_\_ was held in Baltimore, Maryland. Its theme was "Taking Responsibility for the Reconstruction of the Black Community."

)-Maulana Karenga's kawaida is essentially a \_\_\_\_\_ system.

- 37-One of the major difficulties in attempting to reconstruct pronunciation of Kemetic words is that the written language did not contain \_\_\_\_.
- 50-The 365-day calendar, developed and employed by Africans in Kemet and elsewhere millenia ago, charts the \_\_\_\_\_ year.
- 51-In the 11th century A.D., this West African nation was at the peak of its power and influence:\_\_\_\_\_.
- 61-To \_\_\_\_\_ a leader or a movement is to buy him/her or it off or to absorb his/her or its energy so as to make it harmless.
- 70-At this late 19th-century conference in \_\_\_\_\_, European governments divided up the African continent among themselves.
- 92-\_\_\_\_\_ is a popular music form related to reggae and its origins.
- 97-\_\_\_\_\_ is the Shona term for the "African Thumb Piano."
- 98-"Black History Week" was established by (last name) \_\_\_\_\_.
- 108-In Vodun("voodoo"), as practiced in Haiti, spirits are known as "\_\_\_\_\_."
- 116-A \_\_\_\_\_ is a group of families related by blood and/or a common mythological ancestor.

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## ANNOUNCEMENTS

The African American Museums Association(AAMA) announces the upcoming publication of the 1994 **Survey of the African American Museum Field**. Funded by a grant from the Ford Foundation, the survey identifies the status and needs of African American museums and cultural centers located throughout the country. Information on size and type, collections, staffing and training needs, current trends and plans for the future, internal and external factors affecting success, and more is provided, as well as an institutional profile of each museum. To request a copy of the survey or for more information on the project, contact Jocelyn Robinson-Hubbuch, executive director, at 513-376-4611 or write AAMA, P.O. Box 548, Wilberforce, OH 45384.

The AAMA will hold its **17th annual conference** on August 24, 25, & 26, 1995, at the Hyatt Regency Hotel, Tampa, Florida. The conference will be hosted by the Museum of African American Art in Tampa. A call for conference session proposals has been issued, with a deadline of Friday, March 31, 1995. Preference will be given to sessions clearly reflecting the conference theme, "Claiming Ownership: Our Art, Our History, Our Museums." Acceptance notification will be given by Monday, May 1. For additional information, see above paragraph.

**Have you read any good books lately?** The following are available from OMNI U(Publisher of MOBETTER NEWS): **THE RACE: MATTERS CONCERNING PAN-AFRICAN HISTORY, CULTURE AND GENOCIDE**, edited by Kiarri Cheatwood; **BLOODSTORM** and **TO SAVE THE BLOOD OF BLACK BABIES** by Kiarri Cheatwood; **AFRICAN HOLISTIC HEALTH** by Laila O. Afrika; **WISDOM OF THE AGES** by Yaa Oforiwuaa and Akili Addae. For ordering information, write to OMNI -U; P.O. Box 1447; South Holland, IL.; 60473.

## AFRIKAN HISTORY

Alpha

Faithful in maintaining kinky hair

Righteous

Incapable of being racist

Kings and Queens from the Nile Valley

At peace with nature

Never inferior

His-story has never been that of ours

Imperialism you must be able to define

Sovereignty is a birthright

Tyranny is the policy of white house politicians

Omega

Revolution is the only solution

Yes, I'm prepared to die.

-Shaheed Khaleel Hamza